3: Wallace & Hoebel E-4, 5 (1933, 1945) 1952
NO6 Comanche NO6

The Comanches

302 Black was the
[822] war paint—the emblem of death—but red, yellow, olive green, and blue were favorite colors. There appears to have been no uniform manner of make-up. One warrior painted his face red, his eyelids white, and streaked his face with black. Another painted one side black and the other yellow down to the waist; another wore red on one side and yellow on the other, with lines of black upon his cheeks.

304 Tattooing was not conspicuous in the Comanche tribe, but both
301 sexes tattooed the face and body, the chest being the most commonly used part of the torso.[28] Clinton Smith records that his chief had a black star tattooed on his chest.[29] The warriors were as proud of their battle scars as old-time German students were of their dueling wounds, and brought them out more conspicuously by tattooing around them.[30] Bears' claws, horse hair, mules' tails, beads, and other similar
[411] materials might be appended to the hair or about the body. Bands of rawhide or copper wire served to protect the wrist of the left hand from the slap of the bow string.

Another fancy of the Comanche male was to puncture his ears for rings. "A young man," says Breaks Something, "sees other men have their ears pierced. He comes home and wants to have it done too." This was in late adolescence. The young man asked one of his female relatives to pierce his ears. She took him to the lodge of a woman who had recently had a baby easily, so it would hurt less. There she heated a needle red hot (in the old days she used a cactus spine) and burned six to eight holes all along the helix of one ear. The other was punctured only three or four times. A greased straw was then run through the hole, taken out, regreased, and left in until the wound healed. The boy liked to have all the holes pierced at once, so he could wear all his earrings at once. The old-time earrings were long, thin shells obtained from the Mexicans. A few old men can still be seen who wear circles of brass or silver wire. The many shells were so heavy that the top of the ear bent over under the weight, but the discomfort was borne for the satisfaction it gave. As for the piercing service, it was done for the boy gratis.

291 A Comanche woman clothed herself in buckskin. The luxurious

[28] Abbé Emmanuel Domenech, *Seven Years Residence in the Great Deserts of North America*, II, 281; Humfreville, *Twenty Years among Our Hostile Indians*, 184.
[29] C. and J. D. Smith, *op. cit.*, 47.
[30] Smithwick, *op. cit.*, 178.

31: Jones E-5 (1967-1970) 1972 NO6 Comanche NO6
Oklahoma

Black Kerchief

Sanapia keeps most of her medicines wrapped in pieces of black material which are commercially sold as women's head scarfs. These large black squares of cloth are also used by some males as Western-style ties. When Sanapia is traveling without her medicine kit, though carrying her Medicine feather, she keeps it wrapped in a black kerchief.

The black kerchief, worn knotted at the throat, is a customary sign among the Comanches and neighboring tribes of a possessor of Medicine. Sanapia was instructed to always wear the black kerchief as a symbol of her powers. She does not wear this badge today for fear of ridicule. Sanapia does, however, keep a black kerchief tied to the headboard of her bed. She states that black is the color of luck and good fortune. She also adds that it indicates to ghosts that the wearer is not afraid of their powers.

The black kerchief, or piece of black cloth, can be used in doctoring to cover the patient's face when he is instructed to inhale medicine smoke. Sanapia sometimes uses the black kerchief in this manner during the doctoring of ghost sickness.

Sanapia collecting medicines, 1967.

167: Peters T-5 (1843) 1877 NT13 Navaho NT13
Comanche NO6

I derived, and minutes made at the time, will now only enable me to give you the modus operandi of extracting their dyes, without being able to give you the names of the ingredients. The specimens I had been enabled to collect have become dried up, and many have been lost by crumbling, and I was not enabled to procure seeds or other means of reproducing the plant, and am not sufficiently a botanist to give you a technical description of them. I can give you the facts only, but these are of sufficient importance to awaken curiosity, and lead to the investigations of secrets by those more intimately connected with the subject treated of, and I think of sufficient importance to have that enquiry efficiently made under governmental auspices.

The colors most admired by the Camanches and Navajoes are crimson, blue, purple and green; consequently these colors are the most common among them in all their shades; and though in their weavings they blend these with brown, yellow and other colors, with singular judgment and taste, yet it is the brilliancy of those that you most admire.

All their primitive colors are the products of the prairie and mountain flowers, and their semi-colors are composed of these and the inner bark and roots of but few other plants combined in such proportions as the hue intended to be produced. They have no mineral dyes that I am aware of. Many of these flowers are small, indeed most of them; and the plants of low size, and begin to bloom in February, March and April, and continue till summer. During the blooming, the flowers are gathered early in the morning, with the dew upon them, and dried of the dew under a shade. The leaves are carefully picked off, the stems and such as have their petals covered with pollen of another color —*e. g.*— such as are purple or scarlet with petals of yellow or white pollen, are carefully separated from it. Particular flowers only are selected: all flowers of purple color are not used to dye purple, and so of every other color, but such only as are known to make an indelible dye.

When the desired quantity of leaves are collected they are carefully and cleanly bruised and into them a small quantity of ley (I shall hereafter describe it) is put, but only enough to make